



CONCEPT OF SROTAS- A CONCEPTUAL STUDY

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ABSTRACT

In an equilibrium state of three somatic humours (*vaat, pith and kapha*) conducts and control all physiological functions of body. But only *vaat* has capacity to move the other two humors, *dhatu* and *malas* from one place to other. The Term *Srotas* denotes a channel or path through which the nutrient material to the various tissue are supplied for nourishment. The *srotas* is meaning to flow, to ooze, to exude, to cause to flow etc. *Charak* says the meaning of *srotas* is the structure which *sravanam* (oozing, filtering or permeation) take place. *Srotas* (channels) are the Channels that convey the body elements, which are undergoing metabolic processes, sub serve the purpose of circulation. The vitiation, depletion and maintenance of existed bodily structures are never possible without *Srotas*. This article presenting tions carried out by *srotas* in physiological conditions, its and clinical importance of *srotas*.

KEYWORDS: *Srotas*, channel, *dhatu*.

INTRODUCTION

Ayurveda is the most ancient science of Life, Health and cure. It makes a unique holistic approach to the life and its wellbeing. Ayurvedic biology since the times of Samhitas is practiced in terms of the concepts of Tridosha (Vata, Pitta, and Kapha), Sapta Dhatus, the Ojas and Ojas Bala, Agni, Agnibala and Srotas. The role of Srotas in the manifestation of disease is well discussed in almost all Ayurvedic texts, so also its importance in the maintenance of normal physiological functions that is the basis for good health. It is the path helps for transportation of substances is called *srotas*. Nutrients substances are supplied to cell and tissue via the process of transduction through path is called *srotas*. It is those in which *manas, prana, anna, jala, dosa, dhatu, upadhatu, dhatumala, mutra, purisha* are circulating. *Charak* has mentioned some other factors other than *srotas* are equally important such factor, the elements that compose the *srotas*, the element they transport. The *dhatu* to which they serve as channels of transport for nourishment. *Srotas* is a body structure whose roots have a capacity in it, and its is different than *sira* and *Dhamani*. After arising from cavitous structure, *srotas* spreads in the entire body for transportation of various substances. A complete knowledge of *Srotas* is a must for an Ayurvedic physician to approach a patient in a holistic way. Manifestation of a disease occurs in the body as a result of the defective.

AIM & OBJECTIVES

- To study the concept of *Srotas* and its significance

MATERIALS AND METHODS:

Literature search- Review of literature regarding *CONCEPT OF SROTAS AND ITS SIGNIFICANCE* is collected from *Brihatrayi, Laghutrayi* and available commentaries on it and research articles are also searched from various websites.

- Type of study:
- Conceptual study
 - Discussion
 - Conclusion

ORIGIN OF SROTAS: *Khadantaram* is considered as the site of region of all *srotas*. The meaning of "KHA" is riktā sthāna or empty space. so from this it is understood that the organ which contains space in it.

DEFINITION OF SROTAS: *Srotas* denotes a channel or path through which the nutrient material to the various tissue are supplied for nourishment. The *srotas* is meaning to flow, to ooze, to exude, to cause to flow. *Srotas* are defined as empty spaces spreaded to entire body, which originates from root space except *Sira* and *Dhamani*.

SYNONYMS OF SROTAS:

In general, the term "srotasmi" comprehended all channel comprising the internal transport system of body.

- Srotasmi (channel)
- Siras (veins)
- Dhamanis (arteries)
- Rasayani (lymphatics)
- Panthana (passages)
- Margas (pathways)
- Sharira chidras
- Stanās (sites)

- Rasavahinis (capillaries)
- Ashayas & Niketas
- Nadi (Tubular conduits)

CLASSIFICATION OF SROTAS:

- Srotas are innumerable because every body constituent has its own *srotas*.
- In general *srotas* are two types; **A. Bahya** Srotasas, **B. Abhyantara** Srotasas
- According to *SUSHRUTH*: Bahya *srotas* or bahirmukha *srotas* in males are nine (9) in number and in female twelve (12) number.
- According to *SARANGADHARA*: Bahya *srotas* in male are ten (10) and in number and in female thirteen (13) number.
- According to *CARAKA*: Abhyantara *srotas* or antarmukhi *srotas* are in thirteen 13 in number and eleven 11 pairs according to *sushruth*.
- Sushruth* does not included *asthivaha, majjavaha* and *svedavaha* *srotas*.
- Bahya Srotasas:** These are also known as Nava Dwara. They are common for both sexes and seven are present in upper parts body in the head and two in lower parts. but there are three extra bahya *srotasas* present in women. So they carry 12 *srotas* with them. Two eyes Two ears, Two nasal passage, One mouth, Anus, The Urinary tract, Two breast, Act as outlet of milk, One opening for menstrual blood.

Abhyantara Srotas:

• Pranavaha	• Mamsavaha	• Mutravaha
• Udakavaha	• Medovaha	• Purishvaha
• Annavaha	• Asthivaha	• Svedavaha
• Rasavaha	• Majjavaha	• Artavavaha
• Raktavaha	• Shukravaha	

CHARACTERISTICS OF SROTAS:

- Colour** - Srotas attains the colour of the *dhatu* in which they circulates. structure of *srotas* orifices of the *srotas* are minute, spreaded long and far away like lotus stalk. Through such channels *rasa* circulates and nourishes cells and tissue.
- Size** - Anu and Sthula
- Shape** - These are circular big, small, long and resembles like a leaf. and Vritta (cylindrical), Dirgha (long), Pratana (reticulated)

MULAM OF SROTAS:

Archaya has described *Mulam* as- "*Mulamiti Prabhava Sthanam*", meaning thereby that Mula of a *srotas* is the anatomical seat of the respective *srotas*, the main cause of the disease. The cause of morbidity of *srotas* and their symptoms, pertaining diseases has also been explained. The set of channels is apparently

described as the major seat of diseases which can be clinically examined in a patient by physician for diagnostic purposes. (malas, excreta) of through sequential process.

Main Gross SROTAS:

SROTAS	The MULAM	MODERN CORRELATION
• Pranavaha	Hridaya, Mahasrotas	Cardio-Respiratory system
• Udakavaha	Talu and Kloma	Portal vein and thoracic duct
• Annava	Amashaya and vama	Gastro intestinal tract
• Rasavaha	Hridaya and dash dhamani system	Lymphatics & cardiovascular
• Raktavaha	Yakrit and pliha	circulatory system including liver spleen
• Mamsavaha	Snayu and twak	capillaries supplying the muscles
• Medovaha	Vrikka and vapavahan	capillaries supplying the muscles
• Asthivaha	Medomul and jaghan	capillaries going to bone marrow
• Majjavaha	Asthi and sandhi	bone marrow
• Shukravaha	Vrishan and sheph	reproductive system
• Mutravaha	Basti and vankshan	Urinary system
• Purishvaha	Pakvashaya and sthulaguda	caecum and colon
• Svedavaha	Medomul and lomkup	ducts of sebaceous glands
• Artavavaha	Garbhasaya and artavavahi dhamani	female reproductive system

FUNCTION OF SROTAS:

1. To serve as conduits through which both prasadakshya and malakhya dhatus are transported.
2. As structure through the pores of which prasada dhatus or malas pass to and from the sthayi dhatus.
3. *Manas, prana, anna, jala, dosa, dhatu, updhatu, dhatumala, mutra, purisha and all other materials are transported by the srotas in the body.*
4. Srotas are synthesis of dhatus and excretion of waste products.

ETIOLOGICAL FACTORS FOR SROTODUSTI:

Improper dietetics which aggravates *vatadi dosas* as example person who is not following the rules and regulation of eight-fold diet principles. Erratic behaviour or activities related to speech, body and mind aggravates the *vatadi dosas*. The cause, which vitiate the doshas, it also is responsible for disturbing the functional and anatomical integrity of the srotas. Similarly the foods, drink and activities, which are deleterious to the dhatu, are also called capable of vitiating the srotas.

CLASSIFICATION OF SROTO DUSTI:

There are mainly four kind of srotodusti explained.

1. **ATI PRAVRITTI** - Increased flow of content As example EXCESSIVE URINATION- {PREMEHA}
2. **SANGHA** - Obstruction to the flow. As Example {VIBHANDHA, JVARA}
3. **SIRA GRANTHA** - Dilatation with hardening. As example {ARSA, UDARA,}
4. **VIMARGAMANA** - Flow of the contents in abnormal path or direction through channel other than its own. As example {BHAGANDRA, RAKTAPITTA}

PHYSIOLOGICAL OF DHATU FORMATION IN DHATUVAHA SROTAS:

1. Digestion of food 2. absorption of nutrients 3. Transportation of nutrients in respective 4. Dhatuvaha srotas 5. Action of dhatuvagni and panchbhutik agni on nutrients 6. Synthesis of dhatu.

SIGNIFICANCE OF SROTAS:

The indulgence of anomalous diet and activities leads to the abnormality in the srotas, which is the root cause for any disease; in other words, healthy srotas are the source of a good health. The srotas subserve the needs of transportation. The dhatus transported through the srotas are constantly subjected to metabolic transformation. Without srotas no body structure can grow and develop or waste and degenerate. *Vata pithas and kapha* move through the srotas; all the channel of

the body cater the needs for these movement. So long as these channels of circulation perform their normal function, body would be free the disease. The abnormality in the dhatus brings about abnormality in the srotas. The vitiated srotas further dhatu as a vicious circle. All these are result due to the abnormality of agni. Thus the lifespan, health, strength, nourishment, etc.; all are dependent on agni. All pathological lesion, either acute or chronic have their origin in the srotas.

DISCUSSION:

The concept of *Srotas* is a processing unit in which function of bio-transformation of previous dhatu into next dhatu takes place. Manifestation of a disease in the body as a result of the defective srotas favoring the *dosha-dushya sammurchhana*. Now, we know the factors causing srotodusti, the best method is to prevent factors responsible for srotodusti. So, 'Prevention is better than cure'. *Nidana parivarjana* is the method by which '*swasthasya swasthya*' is maintained, which can play a key role in maintenance of homeostasis.

CONCLUSION:

This article emphasizes on proper understanding on concept of *srotas* in systematic manner, to understand functions carried out by srotas in physiological conditions, its *mulasthanas*, causes of srotodusti, its characteristics and clinical importance of srotas. The role of *Srotas* in the manifestation of disease is well discussed in almost all Ayurvedic texts. The role of srotas in the manifestation of all disease. So also its importance in the maintenance of normal physiological function. The *srotas* system play a key role in physiology including pathophysiology. A complete knowledge of *srotas* is a must for an ayurvedic physician to approach a patient in a holistic way. Manifestation of a disease occurs in the body as a result of the defective *srotas* of the body. So any defects of *srotas* must be corrected quickly, for the restoration of normal health.

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